

Bringing Peace to Afghanistan

اتفاق إحلال السلام في
阿富汗ستان ته ب سولې را
موافقة تامة اوردن ډلخ ب

الموافق ٢٩ فبراير ٢٠٢٠

DOHA AGREEMENT OR SUBMISSION TO KUFFAR



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



KHURASAN
WILAYAH



S A F A R
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Doha Agreement or Submission to Kuffar

Praise be to Allah, the Strong, and Sturdy, who grants honor to the muwahhidin and shame to His enemies the kuffar, and peace and blessings be upon who was sent with the sword as a mercy to the Worlds, and all of his Sahabah and followers until the Day of Judgment.

Allah ﷺ says:

“O you who believe, do not take My enemies and your enemies as friends. You show kindness to them, but they reject the true way that has come to you. They expelled the Prophet and you, for you believe in Allah your Lord. If you have come out to struggle in My cause having sought My acceptance, (do not be) friendly with them in secret. I know what you hide and what you disclose. Whoever of you does this will have gone astray from the right path.” [Al-Mumtahinah: 1]

As for what comes after:

Every kufr of Taliban mercenaries in the name of “Islamic Emirate” has been revealed, as they have tried-unsuccessfully- to justify their kufr, showing their every blasphemous act as a ruling of Shari’ah. Among the

blasphemous actions of those militias is their alliance with kuffar in the name of peace agreement, when they have considered their shameful alliance with kuffar analogous to the Hudaybiyyah treaty. In this book, If Allah wills, we will try to highlight the differences between Taliban's Doha agreement and the peace treaty of Hudaybiyyah, although the differences between the two kinds of agreements from Shar'i perspective is quite clear and don't need further justification.

Taliban misuses the peace treaty of Hudaybiyyah as an excuse for their submission to kuffar. As far as Islamic Shari'ah is concerned, the peace treaty of Hudaybiyyah can hardly be used as a pretense for submission to kuffar. First of all, we want to discuss about the basis of the political system of Islam, whose sole purpose is the propagation of da'wah and expansion of the Islamic territory through jihad. So, we need to look upon the results of the Hudaybiyyah peace treaty. We need to figure out the underlying strategy in it.

As you know, in the political system of Islam, peace and dialogue with the kuffar are allowed only in three circumstances:

1. Daw'ah,
2. Developing the Islamic military domain,
3. Fighting.

Accordingly, we can have an idea about the structure

and purpose of the political system of Islam. In other words, the implementation of foreign diplomacy, which is an essential part of the political system of Islam, is allowed when these two conditions are met:

1. To have military force and widespread support
2. Strong internal system and discipline.

For example, when the Messenger of Allah ﷺ went to Hudaybiyyah, He ﷺ established a strong and stable internal system in Madinah, which repeatedly dealt with all the kuffar and He ﷺ also exhibited His strength to the kuffar in Badr and Uhud, and in other battles. He ﷺ also prepared a well-equipped army.

We will make it clear through a series of examples so that you may have a more obvious understanding of this issue.

An engineer makes a design for constructing a building. Accordingly, he prepares for it, measures all aspects of the construction, and then he designs it. Now, if we this see this design and examine all aspects of it and we don't find any apparent defect in it, we can say it is a perfect design which has been made taking all the relevant aspects into account. Now, what is the first thing that is needed for the practical implementation of this design? We have to estimate the budget for the implementation of this design. This is because, without proper estimation of the budget, the design, itself, is

useless.

The same goes for the political system of Islam: that is you can talk about peace treaty with kuffar when you have established a budget. This budget has two parts in the Islamic political system:

1. Force (army)
2. A stable internal system that do not come under any influence of kuffar

It means Islam has gained its strength and developed a stable internal system in every sector. Therefore, at such a time, Islam allows us to discuss about foreign diplomacy or start implementation of the third phase of the foreign policy through military force or peace deal, given that there will be upper hand for Islam in it.

The peace treaty of Hudaybiyyah

First of all, we should understand the fact that making peace treaty with kuffar is not the main goal of Islam. In other words, the mujahidin's hardships, poverty, thirst, homelessness, prisons, wounds, martyrdoms, and other kinds of suffering are never aimed at making peace with kuffar.

So, the main goal of the political system of Islam is to raise the word of mujahidin and to protect and achieve

the highest benefits and interests of the Islamic Ummah and jihad.

As far as the political Islam is concerned, making peace with the kuffar is not the main principle. More obviously, it is not such a pillar that by not acting upon it, Islam becomes incomplete or we cannot reach our objective.

Taliban militia tries to paint their peace treaty with kuffar with the color of Shari'ah, and they want to prove with great efforts that the ongoing peace process with the American crusaders is an example of the establishment of the Islamic political system. But the truth is that this peace is entirely based on illegitimate foundations and it is a deal on the sacrifices of the Ummah.

Allah the Almighty has sent Islam as complete way of life, which encompasses every issue- small or big. Allah the Almighty mentioned:

“Today, I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful.” [Al-Maidah: 3]

And even the mushrikin used to taunt companions: “Your Messenger ﷺ explains everything to you, even He ﷺ shows you the trick of purification (action of

using water to clean oneself after urinating and/or defecating).”

Salman al-Farsi, may Allah be pleased with him, reported that it was said to him:

“Does your Apostle ﷺ teach you about everything, even about excrement?” He replied: “Yes, He ﷺ has forbidden us to face the Qibla at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone.”

Abu Dharr, may Allah be pleased with him, said: “The prophet ﷺ left us in a such a state there is not even a bird that spreads wings in the sky, but He ﷺ gave us knowledge about that. The Prophet ﷺ said: ‘There is not a thing left that brings us closer to paradise and keeps us away from hell, but that has been explained to you.’”

This is what the Allah said in the Holy Quran: “All living beings roaming the earth and winged birds soaring in the sky are communities like you. We have left nothing out of the record. Then to their Lord they will be gathered all together.” [Al-An’am: 38]

Has not the religion, which Allah has declared as perfect, the religion, which explains the matters of excretion, and the religion, which explains even the flying of the birds in the air, explained the laws for running a political system?

Therefore, we want to judge every political action of the murtadd Taliban movement and we want to justify whether those comply with the Shari'ah or not.

According to the consensus of the scholars, peace treaty with kuffar is permissible in the Islamic Shari'ah if there are some valid conditions. Allah the Almighty says: "If the enemy is inclined towards peace, make peace with them." [Anfal: 61]

Therefore, let us weigh the peace treaty of Taliban with Quran and Sunnah.

However, it is necessary to remember that there are dozens of violations of Islam present in the murtadd Taliban movement, so even if this peace treaty complies with the Shari'ah, that doesn't necessarily make them Muslims.

What we learn from the peace treaty of the Taliban militia with kuffar is that it is not in accordance to Shari'ah, rather it is simply alliance, apostasy, and submission to kuffar, and there are many differences with the blessed peace treaty of the Prophet ﷺ with the musrikin of Makkah.

In the sixth year of Hijrah, in the month of Dhu al-Qa'dah, the Messenger of Allah ﷺ dreamed that He ﷺ was going to perform Umrah. He consulted with his companions about this, and the companions became happy, so he moved to Makkah with the intention of

Umrah. He did not move with the intention of making peace agreement. The hypocrites in Madinah did not go with Him for this reason, and they thought that Prophet ﷺ and His companions were carrying weapons, and they were not going simply for Umrah, rather they had intention to fight if they are fought by the mushrikin of Makkah. If the Messenger of Allah ﷺ had moved with the intention of peace, then the matter would have been clear and the hypocrites would have learnt about it. So, they would like to miss the opportunity of going with Muslims for peace treaty and raising their status among them. The Taliban militiamen seldom provide any reason for justifying their kufri actions, rather they only provide headlines. They never go into details, such as comparison of the kufri agreement of Doha to the Hudaybiyyah peace agreement. They never explain the conditions of the Hudaybiyyah peace agreement in details, because the deeper they go into it, the clearer will be their emptiness from Shar'i perspectives. With a view to putting dusts in the eyes of people, they simply say that the Messenger of Allah ﷺ accepted some of the conditions of the mushrukin in the Hudaybiyyah agreement, so we must also accept the conditions of the kuffar.

Regarding the details of the Hudaybiyyah agreement,

when the Messenger of Allah ﷺ, along with His companions, reached the place of Sana'a near Makkah, the camel of the Messenger of Allah ﷺ stopped in that area. The companions tried to lift it up, but they could not. They thought that it was tired, but the Messenger of Allah ﷺ said to them:

“The camel is not tired of traveling, rather Allah ﷺ has stopped it just like the elephants [of Abraha] were stopped, the reason was that Allah ﷺ did not want His Messenger to go further.” It is not to show the similarity between the Prophet ﷺ and Abraha. Allah ﷺ forbade the elephants of Abraha (who came to demolish Ka’ba) to enter Makkah, likewise He ﷺ forbade the camel of Prophet Muhammad ﷺ too. Then the Prophet ﷺ made His camel stand up and move towards the Hudaybiyyah, and they all gathered there, and in another narration of Bukhari, the Prophet ﷺ said:

“I swear by Allah in Whose Hand is my soul, they will not ask me for such a trait with which they respect the Muharram of Allah the Almighty, the House of Allah, and the Haram, but I will accept them.”

So the Prophet ﷺ understood the matter of inability of the camel that could not enter Makkah without peace, that is why He ﷺ said this. When they gathered in Hudaybiyyah, some people from the tribe of Khuza’ah came first. These people were allies with Banu Hashim

in Jahiliyyah. There was a person in this delegation whose name was Budil Ibn Warqa al-Khuda'i to whom the Prophet ﷺ had sent a message, since the people of Makkah had gathered with the same intention to prevent the entry of the Prophet Muhammad ﷺ into Makkah. And also the people of Taif and Ghatfan gathered for the same purpose.

The Prophet ﷺ said to Budil: «Tell the people of Makkah that we have not come with the intention of war, but with the intention of Umrah. The Quraish are still weak, if they wish, I will make peace treaty with them, leave me to reckon with other mushrikin, and if they do not, then by the One in whose hand my soul is, I will fight them to the death on this religion.” Budil delivered the message of the Messenger of Allah ﷺ to the people of Makkah. The fools of Makkah did not want to hear the message, but the wise ones told them: “He brought a message.” Then Budil said to them: “The Messenger of Allah ﷺ, says that if you make peace with me for a while and leave me to go to war with other mushrikin, and if you do not, then I swear by Allah that I am ready to fight with you”, so among the Quraish, Urwa Ibn Masoud at-Thaqafi, who did not bring Imaan at that time, said: “This is a good thing, accept this from Him, and allow me to go to Muhammad ﷺ.” Then the mushrikin [of Quraysh] allowed him, and when he came to the

Prophet ﷺ, He ﷺ said the same thing to him that He ﷺ had said to Budil.

Here, an important aspect of the foreign policy of political Islam is that the strength of the Muslims must be more than that of the kuffar whom the Muslims are making peace deal with. Or the strength of both the parties should be equal. Otherwise, stronger enemy will forcefully impose their conditions on the Muslims through peace deal.

Quraysh knew that they were not capable of fighting the Muslims, and that is why they had to choose the path of peace process with the Muslims. If a weaker party makes peace with a stronger one, the stronger party will make the weaker party accept their conditions. Quraysh knew very well that the Muslims are not the former Muslims, but now the power of the Prophet ﷺ is greater than them. Muslim's strength had increased and their strength had weakened in the course of the wars, which made them accept peace deal out of compulsion. The Muslims were also certain about their strength given to them by Allah ﷺ. They did not speak low at that time. We can understand the high morale and the strength of the Muslims at that time, when the Messenger of Allah ﷺ sent Uthman Ibn Affan, may Allah be pleased with him, to speak with Quraysh regarding the matter, and he went and spent a little more than usual time there, a

rumor was spread among the companions that Uthman was martyred by the mushrikin. The matter did not make companions worry, weak or leave the place and come back with strength next year, rather they prepared for war and took the oath of allegiance to death for avenging Uthman, may Allah be pleased with Him. Allah says: “Indeed, Allah was pleased with the believers when they pledged allegiance to you ‘O Prophet’ under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand.” [Al-Fath: 18]

The talks between the Taliban and Americans are not comparable to peace treaty of Hudaybiyyah. These talks and agreement are comparable to the proposal given by the mushrikin in Makkah prior to the establishment of the Islamic State, when the Muslims were very weak and they didn’t even have their own army at that time. Later on, the ever increasing influence and power of the Messenger of Allah ﷺ and the Muslims became a growing concern for the idolaters of Makkah, and by that time, they exhausted all their means and failed, ultimately, to prevent the advancement of the Muslims. But prior to the Muslim’s gaining that strength, one of the leaders of the Quraish, Utbah Ibn Rabi’ah, came to the Messenger of Allah ﷺ, on behalf of the mushrikin

of the Quraish, to make some propositions to him. He intended to lure the Messenger of Allah ﷺ with worldly wealth, possessions, power, women and other deceitful things. He sat down in front of the Messenger of Allah ﷺ and said to Him:

“Nephew! You are the owner of a high and respected family among us, you have brought a big issue to your people and this has created a controversy among the whole people. You have put disunity among them, you abandoned the religion and the customs of your ancestors. O nephew! I have some propositions for you, think about it, you may like one of it and this conflict will end.” The Messenger of Allah ﷺ said: “Say! O Abu Waleed, I am listening.”

Utbah said: “Nephew! What da’wah of Islam you have started, and what efforts you are giving have caused problems among us, if the purpose of this is to get wealth, then we will collect so much wealth for you that you will be richer than all of us and if you want to be leader in this way, then we immediately appoint you as our leader, and we will not make any decisions without your advice. You will be the leader of Makkah, and the power of Makkah will be with you, and if what comes to you is a jinn or an illness, then we will treat it, or if you want, we will give you the noblest and best women of our people, but whatever claim you have,

whatever mission you have started, get over it.”

When Utbah finished talking, the Messenger of Allah ﷺ said to him, “Are your words finished?” He said to him: “Yes”. Then the Messenger of Allah ﷺ said to Him: “Now listen to me”. Utbah said: “I am listening”. The messenger of Allah ﷺ started His words like this: ”Hâ-Mîm, 'This is' a revelation from the Most Compassionate, Most Merciful. 'It is' a Book, whose verses are perfectly explained—a Quran, in Arabic for people who know, delivering glad tiding and warning. Yet most of them turn away, so they do not hear.” [Fussilat: 1-4]

The Messenger of Allah ﷺ was reciting the verses of Quran and Utbah was sitting silently. The Messenger of Allah ﷺ recited the verses of Surah As-Sajdah, and then prostrated and said:

“Have you heard it, O Abu Waleed?” Utbah got up and went to his friends, and his friends told that Utbah who had gone ahead of us with expression did not come with same expressions, let us ask him what had happened. Utbah said: “I swear by Allah, I heard such words, which I have not heard in my whole life, it was neither magic nor poetry. O Quraish! Leave Muhammad ﷺ alone.....” Likewise, the Quraish leaders came to

Abu Talib and forced him to inform his nephew to stop enmity with them, his uncle told him that the leaders had come and had such and such requests, it was also said that do not abuse our deities and we will not abuse your God, or we will worship your God for one year and you will worship our deities for one year, or there will be religious freedom. Whoever does whatever, we will not interfere in each other's affairs, so Muhammad ﷺ said: "I swear to Allah, O uncle! If you put the sun in one hand and the moon in the other hand, I will not give up this call, this mission, and struggle."

Now, the Doha agreement is compared to the early meeting of the mushrikin in Makkah. But this time, it is under the leadership of the US and tawaghit of the world who said to Taliban, "What is this point of chanting for Shari'ah? We know already that you are not following it. So, come and leave this empty chanting of Shari'ah, you have tired yourself and so have we. We know what your purposes are. If you want power over Kabul, we will make you the rulers of Kabul within one year. Weapons, vehicles, equipment, and all facilities will be given to you. You will enjoy more, you will have abundance of women, and you will be busy with women. We will send millions of dollars per week in the name of humanitarian aids with which you will fill your

pocket, you can travel to any foreign taghuti countries freely, you will enjoy our beaches and hotels, and there will be no restrictions on you, we will remove your names from our blacklist. We will withdraw sanctions, we will officially recognize your regime. All you need is to leave these empty slogans of Shari'ah. We all will become as one nation, we will have one law, we will have one purpose and one stance, we will together solve our problems through the taghut UN, we will not interface in each other's work, we will have peace, our friends will be your friends and our enemy (Islamic State) will be your enemy and together we will prevent them.”

At that moment, the leaders of Taliban couldn't succumb to such temptation. They accepted their proposal as a whole, abandoning da'wah, religion, faith, morality and pride. They made a deal with the blood and the tears of Islamic Ummah, and now, whatever is happening in Afghanistan is simply a process of implementation of that kufri deal between Taliban and kuffar in Doha.

So, the practical manifestation of the outcome of a controversial peace treaty in which kuffar enjoy the upperhand is the what happening with the Taliban Emirate in the name of so called Islamic Emirate in Afghanistan now.

When Suhail Ibn Umar, the last representative who came to write the articles of the peace treaty, said to the Messenger of Allah ﷺ: “Your work has become easy.” The Prophet ﷺ made good assumption out of his saying.

One of the conditions of the peace treaty of Hudaybiyyah was that the idolaters of Makkah will leave the Muslims to perform Tawaf of Baitullah.

Then Suhail said: “No, you will not perform Tawaf this year, because ‘Arabs will think that you entered us by force’.

Another condition of Quraysh was that if the Muslims come for Umrah next year, according to the ‘Arab ritual, each person will bring as many weapons as a traveler bring, and their swords will be hidden underneath sheaths, and they will spend three nights. They can’t bring more weapons than that.

The Prophet ﷺ agreed to these conditions, so of none of these conditions implied accepting the religion of the idolaters and abandoning own religion.

Another condition was that if someone comes to the mushrikin of Makkah from the Muslims of Madina, he will not be returned to them, and if someone from the mushrikin comes to the Prophet ﷺ, then he will be returned to them.

The reason for accepting this condition is stated in the hadith of Sahih Muslim: The Messenger of Allah ﷺ said: “Whoever among us goes to their side, he apostatizes, and may Allah destroy him, and if anyone comes from their side, then Allah ﷺ will open a way for him. It means if we return him to them, Allah ﷺ will open a way for him.” And exactly the same happened; whoever was sent by the Prophet ﷺ back to Makkah, he would be at their expense and invite people to Islam there, and will encourage others to fight against the mushrikin. When the Prophet ﷺ return Abu Basir back to Makkah, he opened his war camp, so whoever accepted Islam from people of Makkah would join the group of Abu Basir in Saif al-Bahr, and attacked the commercial caravans of the mushrikin of Makkah. They didn’t calm down. These believers were outside of the peace treaty of Hudaybiyyah. Then the mushrikin of Makkah had to come to the Prophet ﷺ and withdraw this particular condition of the treaty. So, certainly Allah ﷺ opened ways for Abu Basir and the new believers of Makkah who used to gather around him, and then they freed Mu’az. Therefore, there was not a single violation of Shari’ah in the Hudaybiyyah treaty. This treaty clearly manifests that the idolaters of Quraish were weaker than the Muslims at that time, because the Messenger of Allah ﷺ gave them only two choices: either they will

make peace or prepare for war. And another important aspect of the treaty was that it was not a peace treaty with all the kuffar in general.

On the other hand, murtadd Taliban militia have not only signed agreements with kuffar, in general, not to wage jihad and not to fight against kuffar, but they have also brought other nationalistic groups and factions, allied with them, to the negotiation table with the kuffar and murtaddin for signing the same agreement of giving up fighting against the kuffar as whole.

The Messenger of Allah ﷺ made treaty with the idolaters of Quraysh, but He ﷺ didn't prevent the Muslims outside that treaty to fight against Quraysh. The door of jihad was opened for them, when the Muslims fought day and night against the mushrikin all over the Arabian Peninsula.

The Messenger of Allah ﷺ did not forbade Abu Basir, may Allah be pleased with him, but the nationalistic Taliban movement does not want to allow anyone to look at kuffar with a terrorizing sight or escape from their oppression. They have made themselves mercenaries of kuffar, fighting on behalf of them against the Khilafah, in order to protect their interests and borders.

Obviously, the Messenger of Allah ﷺ did not pay attentions to those conditions of the mushrikin, rather

He ﷺ followed the command of Allah ﷺ. Through such treaty He ﷺ was only intended to strengthen Islam, and exactly the same happened. When Umm Kulthum, the daughter of Uqba Ibn Mu'it, made hijrah to Madinah, she was supposed to be returned to Quraysh as per the treaty. Her brother Walid Ibn Uqba came after her, so at that time these verses were revealed:

“O believers! When the believing women come to you as emigrants, test their intentions—their faith is best known to Allah—and if you find them to be believers, then do not send them back to the disbelievers. These ‘women’ are neither lawful ‘wives’ for the disbelievers, nor are the disbelievers lawful ‘husbands’ for them. ‘But’ repay the disbelievers whatever ‘dowries’ they had paid. And there is no blame on you if you marry these ‘women’ as long as you pay them their dowries. And do not hold on to marriage with polytheistic women. ‘But’ demand ‘repayment of’ whatever ‘dowries’ you had paid, and let the disbelievers do the same. That is the judgment of Allah—He judges between you. And Allah is All-Knowing, All-Wise.” [Mumtahinah: 10]

So the Prophet ﷺ obeyed the command of Allah ﷺ, and did not return the believing women to the mushrikin, and the Quraish could not make any move against it. So, it also proves that Quraysh were weaker than the Muslims, but still the Prophet ﷺ had strong reasons and

Quraish did not have the right to take back women, because the agreement was written about men and nothing was mentioned about women. The military superiority of the Muslims can also be evident from the fact that when the Quraysh broke the treaty and allied with Banu Bakr tribe against Khuza'a tribe, the Prophet ﷺ attacked them.

Now, let us judge, from prophetic and Shar'i perspectives, the subjugating agreement of Taliban, under the leadership of the US, in the largest US intelligence base (Qatar) outside US soil.

Firstly, the ceasefire of the Prophet ﷺ with Quraysh was not a permanent ceasefire and it had a specific term of 10 years, unlike that of Taliban, in which neither date nor time was mentioned from the beginning, as is said in the agreement:

“4- Permanent and comprehensive ceasefire will be a topic on the agenda of intra-Afghan dialogue and negotiations.”

Mullah Baradar said in Qatar:

“And the Islamic Emirate has pledged that the territory of Afghanistan will not be used against the security of any country, which provides a practical basis for lasting peace in Afghanistan.”

To the contrary, jihad will continue as long as there remain kuffar, but Taliban militiamen want to put an

end to jihad with this permanent peace treaty with kuffar. There is no permanent ceasefire with kuffar in the Islamic Shari'ah. And Shari'ah never allows signing peace treaty with all the kuffar at a time, and the life of the Prophet Muhammad ﷺ also testifies that.

Masur Ibn Mukhramah and Marwan Ibn al-Hakam said: "They (the Muslims and the mushrikin of Quraysh) made peace treaty on ten years of ceasefire. That is the people will be at peace and between us and them, there will be sound hearts on the covenant, and there will be no theft or betrayal."

There is difference of opinion among the scholars about the stipulated term of treaty with kuffar, as mentioned by Imam al-Khattabi that there are different sayings about the term of the treaty:

1. Ten years
2. Not more than four years
3. Three years
4. The limit for this is not known, the Imam (Khalifah) is the one to decide over the term.

Hafidh Ibn Hajar, may Allah have mercy on him, said: "The scholars have difference of opinions regarding the permissible period for peace treaty with mushrikin (kuffar). It is permissible for 10 years, the other saying is that it is not permissible for more than four years,

some said three years and some said two years, but the first saying is more valid, that is a period of 10 years, and Allah knows best.” [Fath al-Bari]

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: “Regarding the chapter on peace, the peace agreement is absolute, that is, it is permissible without imprisonment and up to a certain date. Loyalty is required on both sides, until the enemy breaks, and according to the correct opinion of the scholars, this agreement is not broken even for fear of betrayal, and if the conditions are met, the Imam (Khalifah) will sign this agreement based on expediency.” [Fatwa al-Kubra, vol-5, page-542]

Imam Ibn al-Munzar, may Allah have mercy on him, mentioned from some scholars: “A truce for an indefinite time is not permissible, because it is to give up on them forever, and it is not permissible, because it is obligatory on them [Muslims] to fight them until they [Muslims] become victorious over them, and if they are idol worshipers, they have to be fought until they bring Islam, and if they are the people of the Book, they have to be fought until they bring Islam or pay jizyah, and making truce for an indefinite period is against the revelation of the Book of Allah. And it is not permissible, because Allah has ordered to us fight mushrikin, and an agreement contrary to Allah’s order is not permissible.”

[The middle of Narration, Consensus, and Difference, vol-11, page-311]

Likewise, Allamah Ibn Qudamah, may Allah have mercy on him, said that it is not permissible to have peace treaty for an indefinite period.

So, the unanimous opinion of scholars is that ceasefire for indefinite period is not permissible, while the ceasefire of Taliban is for an indefinite period and having permanent peace with the kuffar is clearly mentioned in the memorandum of their peace agreement.

Secondly, we have already said that the Taliban militiamen are surrounded by the US and the other western powers from all sides in the name of peace treaty, and they have accepted the condition of abandoning jihad. Due to this deal, they have become entirely dependent on the kuffar. Even when they want to take a step, they have to seek permission from the kuffar, even for implementing a particular ruling of Shari'ah, which was not the case of the Muslims following the Hudaybiyyah treaty. For example, Taliban tried to implement mandatory hijab for women, but they failed to do so, as they were not allowed by the west. And there are many more examples of their complete submission to kuffar in the name of Doha agreement.

And the Prophet ﷺ made peace deal with Quraysh only for strengthening Muslims militarily. But the

peace treaty of Hudaybiyyah was only done with the mushrikin of Quraysh, not with all the kuffar of the world, unlike the Taliban murtaddin who have been giving peace assurance to all the kuffar of the world. From the nationalistic Taliban Emirate, neighboring countries such as Pakistan, Iran, India, Tajikistan, Uzbekistan, and other allies of the US are at peace, and ceasefire has been established with all. They will not fight Israel, Saudi Arabia, Egypt, Iraq, Syria, Yemen, etc. The European Union is an ally of the US; so, Taliban will not fight them too. They will not fight even China, and Russia, since they have supplied them with arms and ammunition for their fighting against the Khilafah.

The Prophet Muhammad ﷺ sent the messages of submission to Islam to the great empires of that time, Rome and Persia. The religion of Prophet Muhammad ﷺ was a divine religion, not a secular religion like that of Taliban Emirate.

After the Hudaybiyyah treaty, He ﷺ began to fight other disbelievers of the world, including the tribes of Najd and the tribes loyal to the Roman Empire. But at the same of time, we can see the condition of the Taliban mercenaries who are giving peace assurance to all kuffar other than fighting them, which goes completely against the method of the Messenger of Allah ﷺ. Yet,

they don't feel shy at all to liken their kufri agreement to the Hudaybiyyah treaty. That is why there goes a saying, "If someone lacks shame, everything seems to be justified to him."

After the Hudaybiyyah treaty, the Prophet Muhammad ﷺ began to fight other disbelievers of the world, including the tribes of Najd and the tribes loyal to the Roman Empire. Some of the famous conquests (Ghazwah), in which the Prophet ﷺ participated, are:

1. The Conquest of Fidak
2. The Battle of Khyber
3. Third expedition of Wadi al-Qura

While the expeditions (Saraya), in which the Prophet ﷺ did not participate, are innumerable:

1. Expedition of Umar Ibn Khattab
2. Expedition of Abu Bakr as-Siddiq
3. Expedition of Bashir Ibn Sa'd al-Ansari (Fadak)
4. Expedition of Ghalib Ibn Abdullah al-Laithi
5. Expedition of Bashir Ibn Sa'd al-Ansari (Yemen)
6. Expedition of Ibn Abu al-Awja as-Sulami
7. Expedition of Ghalib Ibn Abdullah al-Laithi (Fadak)
8. Expedition of Ghalib Ibn Abdullah al-Laithi (al-Kadid)
9. Expedition of Shuja Ibn Wahb al-Asadi

10. Expedition of Ka'b Ibn 'Umair al-Ghifari
11. Battle of Mu'tah
12. Expedition of Amr of Ibn al-As
13. Expedition of Abu Ubaidah Ibn al-Jarrah
14. Expedition of Abu Hadrad al-Aslami
15. Expedition of Abu Qatadah Ibn Rab'i al-Ansari (Khadirah)
16. Expedition of Abu Qatadah Ibn Rab'i al-Ansari (Bath Edam)

So, our question is when Taliban militia will start fighting kuffar?

Who will they fight with?

Is it not a “full stop” to their fighting with the kuffar through this agreement?

In fact, it is a well-known fact that the targets of their arrows are the Muslims.

Have they attacked any kafir after the peace deal with the crusaders?

Have they stood by the side of the oppressed Muslims? Or are they turning their back on the oppressed Muslims, while killing, imprisoning, and expelling those mujahidin who stand by the side of those Muslims?

Did the Messenger of Allah ﷺ reject Abu Basir?

Today, the Taliban militiamen have started oppressing the mujahidin of Khilafah everywhere, martyring them

by the orders of their American masters.

For the sake of argument, let us accept that the Taliban have made a peace treaty with the US. But have they also made treaty with China, Russia, India, and all other kufri nations of the world?

If that is not the case, why can't we see Taliban Emirate even expressing bellicose rhetoric against other kufri nations?

Within a year of the peace treaty of Hudaybiyyah, the Messenger of Allah ﷺ sent an army for conquering Khyber. Through this treaty, the Messenger of Allah ﷺ actually destroyed the strength of the Jews who gathered in Khyber which turned into a stronghold for them, and they found the mushrikin of Quraysh by their side. So, this was another way in which the Messenger of Allah ﷺ strengthened the Muslims and weakened the enemy forces. So, how can the so called of expediency of Taliban Emirate be analogous to the wisdom of Prophet Muhammad ﷺ in making the peace treaty with the Quraysh?

After the Hudaybiyyah treaty, the Prophet Muhammad ﷺ knew that Khyber can be easily conquered, by the grace of Allah, and there will be enormous ghanimah for them. Therefore, He ﷺ announced that those who were not with him the at time of the Hudaybiyyah treaty will not participate in the conquest of Khyber,

He ﷺ knew very well that there were people who seek ghanimah for free. So, He ﷺ took them to the conquest of Tabuk to test their faith. In fact, the conquest of Khyber was a reward that Allah, glory be to Him, gave His Messenger ﷺ and the companions as result of their lofty stance on the occasion of Hudaybiyyah when they pledged allegiance on death for avenging Uthman, may be Allah pleased with him. So, can we see similar lofty stance from the nationalistic Taliban militia on the occasion of Doha agreement? The answer is ‘No’, because it was simply a humiliating submission to kuffar in the name of peace treaty.

Another great achievement of the Hudaybiyyah treaty was the propagation of the da’wah. The Muslims freely moved in Makkah, and the da’wah activities significantly increased as the message of Islam was reaching almost every corner of the Arabian Peninsula as well as the whole world. And this is how the revolution in the field of da’wah paved the way for the conquest of Makkah. So, what is stance of Taliban regime regarding the propagation of the message of Tawhid both in Afghanistan and in the foreign countries?

Rather, are we not seeing the nationalistic Taliban Emirate cracking down on the followers of Tawhid in Afghanistan? Have they not put ban on the lectures

of Quran? At the same time, we see Taliban Emirate building temples of the polytheistic Sikhs in Kabul. So, which Islam is this? Are all those not happening because of the Doha agreement in which they vowed to please kuffar in every way possible, even if that demands killing the monotheists and building places of shirk for the mushrikin? Yet, they liken their Doha submission with the Hudayniyyah peace treaty.

As far as the Islamic history is concerned, we can see that Allah ﷺ prepared the ground for the conquest of Makkah. So, what is the position of Taliban murtaddin regarding the preparation for attacking the US crusaders and conquering the US? Rather, don't we see them only subjugating themselves to the US crusaders? Is that what preparation for conquest is called? Truly, the ongoing reign of Taliban Emirate in the name of "Islamic Emirate" is one of the greatest comedy shows of the century.

A year after the Hudaybiyyah treaty, the Prophet ﷺ and His companions were able to perform Umrah and achieved their goal, but this time the Umrah was very different than it was supposed to be, as their morale were even higher this time due to the conquest of Khyber when they captured enormous spoils of war. So, what is the achievement of the nationalistic Taliban Emirate after a year of the Doha agreement? Is it not

the enormous suffering of the people of Afghanistan due to severe poverty and homelessness? Is that how they define their achievement?

If Taliban have made a peace treaty with the US for conquering Europe, then their delegations should have travelled the European countries with arms. Is it the reality? Or the reality shows a different picture of their submission to kuffar?

Since they have signed peace deal with the US, they should send their armies to China, for freeing the Uyghur Muslims and capturing ghanimah. And what about the murtaddin of Iran and Pakistan?

But what we can see from them is that they are begging the US for money and official recognition. Is that the prophetic method of the Messenger of Allah ﷺ?

Taliban militiamen are not concerned about the Muslims beyond their borders, which was not the case of the Muslims on the occasion of Hudaybiyyah treaty.

Shaykh Maqbul, may Allah accept him, said: “In year 2009, the Taliban Emirate issued a statement in their Arabic magazine “As-Samud,” in which they said, ‘The matters outside Afghanistan are not our concern; we are not taking any action against anyone and we have nothing to do with anyone.’ When we saw this matter, we went to other leaders of the Taliban Emirate including

Haqqani. We asked them, ‘What is the purpose of this speech? We consider this jihad as a global jihad...We are neither fighting for the sake of nation, nor for the freedom of the land. If the borders cannot be broken, the goal of jihad will not be achieved.’

Haqqani replied, ‘If we say that we do not acknowledge these geographical lines, it means that we have declared the Khilafah. Therefore, not accepting borders is a declaration of Khilafah, and if we do this, we will not have any place on earth.’”

So the murtadd Taliban militia made peace deal with the kufri groups, murtaddin, and mushrikin of the whole world against Shari’ah, and assured all of them peace, and they repented from their years of fighting against kuffar, and in order to protect them, they are busy in fighting the believers.

Although Taliban militiamen are murtaddeen and out of the fold of Islam, they liken their agreement with the US to the Hudaybiyyah treaty. So, why do they not act upon the principle of breaking such a peace treaty with the kuffar, given that the US has already acted upon the violation of this peace treaty several times.

The peace treaty of the Prophet ﷺ ended with the killing of member of one of the allies of the Muslims, when Banu Bakr tribe helped Quraish against Khuza’ah tribe leading to the conquest of Makkah at the hands of the

Muslims. The Prophet ﷺ brought His army to Makkah in order to avenge His ally and conquered Makkah. In this way, the Banu Qainuqah, the bravest tribe among the Jews, coexisted with the Prophet ﷺ in Madinah, but yet He ﷺ did not take action against them, but when they disrespected a Muslim woman, the Prophet ﷺ surrounded them and finally drove them out of the Madinah. If there had been no official peace treaty between them until that time, there would not have been any conflict.

Many commentators of hadith have categorized the incident of Banu Qainuqa in the list of weak narrations, although Hafidh Ibn Hajar mentioned it as hassan, but he also found one of the narrators as weak. But reasoning from it will be based on condition of authenticity, because the Prophet ﷺ attacked Makkah for the attack upon Banu Khuza'ah, so He ﷺ would have definitely fought the Jews of Banu Qainuqah for the dishonor of a Muslim woman, and in that case, he would not have cared for such a treaty with kuffar.

There are countless Muslim women imprisoned in America, including 'Afia Siddiqi, and kuffar have imprisoned many other 'Arab Muslims, but Taliban do not care at all, as if they have made peace with them which will never be broken, no matter whatever happens. So, is it permissible to have peace treaty with kuffar

while they disrespect Muslim brothers and sisters and imprison them?

Taliban should charge the US crusaders about the Muslims sisters and mothers who have been imprisoned by them. If they cannot charge them, they should- at least- ask them for a list disclosing the exact figure of the Muslim detainees in their custodies, and it is their diplomatic right, according to international laws, to ask for such a list. If such a list is disclosed by the US to Taliban murtaddin, they will feel humiliated and embarrassed due to signing such a subjugating peace deal with the kuffar, if they have any shame left in their heart.

Mullah Dadullah said: “Our sisters and brothers are imprisoned in the prisons of these kuffar, they invaded our territories. So, whoever participates in a peace talk with the US is a traitor.”

So, what should we think, are the leaders of Taliban not traitors?

So, we need to contemplate how the peace treaty of the Messenger of Allah ﷺ with Quraysh was broken. In the political system of Islam, peace treaty is a temporary means to achieve the main goal. So, what is the main

goal of the murtadd Taliban faction now? The answer is that their sole purpose is to achieve power and authority and that's it.

The Messenger of Allah ﷺ had a strong military support in Madinah, the internal system was established, and the rule of Shari'ah was established. The Messenger of Allah ﷺ ruled by Quran. He ﷺ set out for Makkah for performing Umrah, equipping His companions with arms. He ﷺ then stopped temporarily on the way and made a peace treaty for a temporary period. In other words, He ﷺ left for Makkah without the intention of making peace at the first place. Then He ﷺ made peace with them, while the actions of the Muslims exhibited their strength to the mushrikin of Makkah, as the Prophet ﷺ said to them furiously: "Either make peace treaty or prepare for a battle", to the extent that He ﷺ pledged allegiance to death, revealing to them: "Either We will perform Umrah or make you acknowledge our strength." But Taliban's position is the quite the opposite, as they have readily accepted the proposal of mushrikin prior to the establishment of the first Islamic State in Madinah.

Many people came and went in the matter of the peace treaty with kuffar. On the occasion of the Hudaybiyyah treaty, the junior fighters of the mushrikin of Quraysh also talked like the Taliban fighters, as they said: "Don't

talk about peace treaty with us, we shall talk to them only in the language of swords.” Once again, when the delegation of Quraish led by ‘Urwah bin Mas’ud at-Thaqafi came to the Prophet ﷺ and said: “Those who brought you here will run away. Why are you fighting your people? They are your tribesmen, why are you destroying your own tribe (Quraysh).” He stated like the nationalistic Taliban militiamen. Abu Bakr as-Siddiq, may Allah be pleased with him, said to him: “Go and lick the gentiles of Lat, we sacrifice our lives for the Messenger of Allah ﷺ.

Similarly, when the US said to Taliban militiamen, “We have become your brothers and there is friendship between us. You should give us security assurance, you must protect our manmade borders and other tawaghit, and you should not let the Islamic Khilafah raise its head. We will give you financial aid and other benefits.” Therefore, at that moment, the Taliban militiamen should have said to them, “Get lost, O pigs, take your trashes from here, we will never do so.”

But the Taliban murtaddin are talking in the same language of the mushrikin of Makkah: “We must not destroy our homeland. We do not want any more war in our homeland. War is over.” However, even during the course of discussion with the mushrikin, the Messenger of Allah ﷺ did not take a low position, as Mughirah

Ibn Shaibah, wearing body armor, was standing with the Messenger of Allah ﷺ, when Thaqafi wanted to touch the beard of the Prophet ﷺ to make Him angry or influence Him in changing His opinion, and Mughirah, the nephew of Thaqafi, hit his hand by sword and said: “Remove your filthy hands, do not touch His beard”. So, come and look at the state of the Taliban militiamen, while they are being hugged by the filthy mushrikin and kuffar in luxurious hotels, and they are enjoying their company and laughing with them.

The Messenger of Allah ﷺ also strictly said to them either to accept the matter and let them perform Umrah, or be prepared for fight. When the Messenger of Allah ﷺ sent Uthman as an ambassador to the Quraysh, he put forth three basic conditions to them, according to what the Messenger of Allah ﷺ said to him. These are:

1. We are here for Umrah not for fight.
2. There are prisoners in Makkah, tell them that not to worry and to be patient, as conquests are going on. We have concern for you.
3. Invite the idolaters of Makkah to Islam.

When Uthman, may Allah be pleased with him, entered Makkah, his trousers were raised above ankles. So, when the mushrikin asked him about it, he replied: “It is the command of the Prophet ﷺ and we will [even]

die for His command.”

When the Taliban murtaddin were in luxurious hotels in the taghuti countries, did they ask kuffar about the Muslim prisoners?

Did they invite them to Islam?

Did they obey any condition of Prophet ﷺ?

Banu Bakr and Banu Khuza'a were the tribes of Makkah.

The Prophet ﷺ said: “Everyone should clear his position that with which party he will ally in the peace treaty.”

Khuza'a took the side of the Prophet ﷺ and Banu Bakr took the side of the Quraish. Later on, when Banu Bakr attacked Banu Khuza'a, the peace treaty was broken. Likewise, if the US attacks any Muslim anywhere, the peace treaty will be invalid. But the US has repeatedly violated this treaty. So, how have Taliban reacted to that violation?

At the time of Taliban takeover of Kabul, the US bombed the gathering of 200 prisoners in Bagram prison. So, how did Taliban react after that?

Following that incident, did they attack US soldiers, or they were giving them protection at the Kabul airport? Praise is due to Allah that they failed to protect their US masters when a hero of the Islamic State shed their filthy blood along with murtaddin and mushrikin. Afterwards, the US did drone attacks in Jalalabad and Kabul. In fact,

the attack was under the symbolic authority of Taliban, but they kept silent because it was on the soldiers of the Islamic State, and they continued their relations with the US, and their peace treaty did not break. Similarly, the murtadd Pakistan government violated the border of their country and violated international principles, but how did Taliban react?

Did they break this agreement or have the fear of violation of this kufri agreement brought them closer to the US?

And since then, the airspace of Afghanistan is being occupied by the US drones, but the murtadd Taliban militiamen have nothing to say.

Pakistan is still their official master, and a few days go, the same old ad-Dhawahiri, who was loyal to Taliban, was killed in a drone strike in Kabul in broad daylight. We will not go back to this discussion about how many lies Taliban spokesmen have told regarding this, but let's come to the fact that they also considered this as a violation of the sovereignty of Afghanistan and condemned it in their twitter accounts. But when the US acknowledged the killing of ad-Dhawahiri, then Taliban, out of fear, released a statement, after four or five days of silence, that they were not aware of ad-Dhawahiri's presence and they would investigate the matter.

The interesting point is that several months prior to this drone strike, Taliban militiamen carried out a house to house searching campaign in the Kabul city, when they searched every room, every bathroom, every toilet in the city, to the extent that they even searched people's wallets. So, how was ad-Dhawahiri disappeared at the time? How could they not see him? In fact, all people are aware of their games, when they released a statement warning the US not to repeat such an attack, which was nothing more than a bluff.

People might have got confused that murtadd Taliban militiamen would attack the US. Rather, they forcibly brought people to demonstrations in different cities against the US drone strikes, which was also part of the US plan. So, does this demonstration also go in line with Hudaybiyyah treaty? Is demonstration not a democratic process?

Peace treaty means an agreement not to fight each other, and it is made when there is already fighting going on between both the parties. There is no other definition of peace treaty in the dictionary of Islam. It is not the case that if you make peace treaty, the disbelievers will become your brothers. Another important aspect is that peace will be in the interests of Islam and Muslims, not in the interests of Afghans. If the expediency of Islam dictates that, at this moment, peace is for the benefit of

Islam and all the Muslims, then making peace deal is justified. Otherwise, it is not.

Today, we see that the diplomatic delegations visit a country for protecting national interests. The meaning of diplomatic relations in international law is that a delegation goes to a country, and talk about mutual interests. As far as Islamic diplomacy is concerned, Muslim delegations discuss about the interests of the Islamic Ummah, not the interests of a particular country. One of the principles of peace treaty is that there should be favorable ground for the strategy of da'wah. The strategy for the development of the territory of Islam will continue with all of its efforts for the sake of obtaining spoils of war and other achievements. So, this strategy dictates the contract of peace in the political system of Islam and this contract is called 'Aqd Ma'in, and this contract is never dictated by the international kufri laws. But, the peace treaty of Taliban is only aimed at ensuring peace for Afghans and kuffar, and there was nothing for the Muslims in it.

The Brother of the Americans (Mullah Baradar) said: "For peace and to reduce the distance between the two sides, the opposite side should release those Afghans who are the mujahidin of the Islamic Emirate, or who have been imprisoned for their association with the mujahidin."

He also mentioned about the future government: “After Afghanistan’s independence, the Islamic Emirate will not think of monopolizing power, but it wants an Islamic system that includes all Afghans together in the beloved country.”

Once they have taken the name of Islam, what is reason for this condition that includes Afghans only? Rather, it reveals nationalism which is an important principle of democracy. So, does it also liken their treaty to the Hudaybiyyah treaty?

After the Doha agreement, the slogan of the Taliban is: “We want a free, independent, and peaceful Afghanistan.”

This was also the slogan of the Parchamyan, republicans, nationalists, and democrats. They have become murtaddin due to this kufri slogan, but when the nationalistic Taliban militiamen, wearing turban and white cloth, chant such slogan, will they not become murtaddin?

The peace treaty of the Prophet ﷺ was for the defense of the believers, but as a result of the Doha agreement with the kuffar, the Taliban murtaddin started a war against the believers of the Khilafah.

And this was an important condition for peace, as US Secretary of State Mike Pompeo told Taliban’s leaders in Qatar, “You will fulfill your promises and continue the war to defeat the Islamic State.”

And the former US President Trump proudly said regarding Taliban, “They will be killing the terrorists.” When the Taliban faced failure against the Islamic State, they were forced to act on the principle of «Help us, O America,» when the kuffar of the world responded to that call. The Prophet ﷺ said: “A Muslim will not be killed for a kafir.”

Therefore, is supporting kuffar against Muslims not a nullifier of Islam?

Allah ﷺ says: “Have you ‘O Prophet’ not seen the hypocrites who say to their fellow disbelievers from the People of the Book, ‘If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will surely help you.’ But Allah bears witness that they are truly liars.”

In the name of peace treaty, the US has transformed Taliban into a democratic force, which must form an all inclusive government with the communists, republicans, Parchamyan, Hizbis, Ikhawanis, Rawafidh, and other democrats. Otherwise, the Taliban regime will not be officially recognized. On the contrary, through the Hudaybiyyah peace treaty, the Prophet ﷺ did not replace of rule of Shair’ah with the rule of kufr, which

is the case of the Taliban murtaddin. And the Taliban murtaddin said in the Doha agreement:

“The Islamic Emirate of Afghanistan, which the United States does not recognize as a state but recognizes it as the Taliban, is responsible for the areas under its control, until a new Afghan Islamic government is formed due to a settlement reached through intra-Afghan dialogue and negotiations.”

Murtadd Mullah Barader said:

“There has to be a new independent Islamic system, including Afghans without any foreign intervention, which reflects Islamic and Afghan values, because only an independent Islamic system is the guarantor of the development of the country, Islamic justice, and national unity.”

And the agreement also stated:

“The United States will seek economic aid for the reconstruction of the new Afghan Islamic government after it is established through intra-Afghan dialogue and negotiations, and will not interfere in its internal affairs.”

They know very well that such a government will be a nationalistic democratic government like the former

Afghan government, when apparently some laws of Islam will be implemented, but the real authority will remain with Pakistan and the US..!! And such was not the case of the Islamic State at the time of the Prophet ﷺ following the Hudaybiyyah treaty.

«New Afghan Islamic Government” (!)

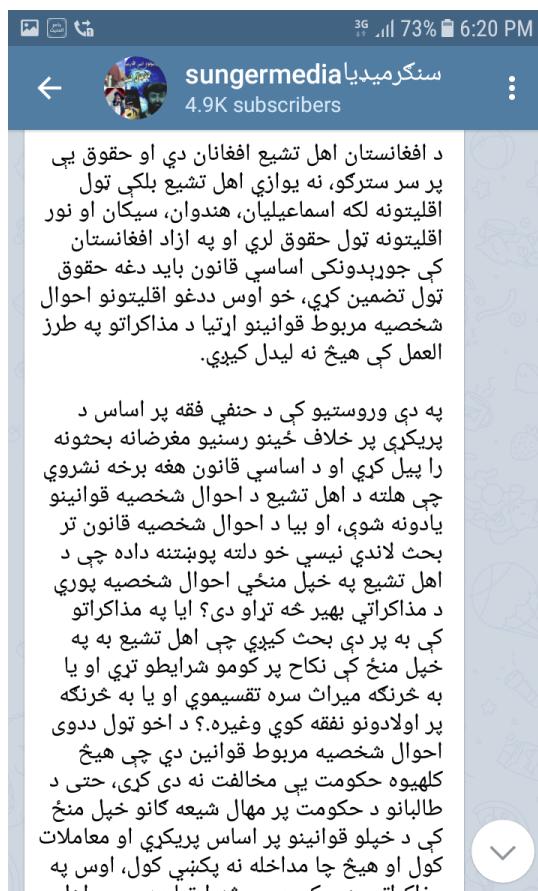
This term is well-known and famous, as the previous government of Afghanistan also made use of the name of “Islam”. Pakistan also use this name, and the Rawafidh of Iran and Al-Salul use it too. What kind of Islamic government will it be if the US crusaders give it official recognition?

In the Hudaybiyah treaty, the mushrikin of Quraish were not given any authority over the system of the Islamic State. Only Islam prevailed. But the Taliban regime wants to consult with the Afghans, not all of whom are Muslims, over the type of ruling system to be implemented in Afghanistan, and it is a secular doctrine and has nothing to do with Islam. If the majority of Afghans say there will be no jihad, no hijab, no ban on usury, no cutting hands of thieves, no hadd for fornication, no hadd for sodomy, and so on, Taliban will have to accept it. Is it not democracy? Is democracy not kufr?

After the peace treaty of Hudaybiyyah, the Prophet

ﷺ did not appoint anyone as a minister on the orders of the Quraish, nor did he give anyone position in the government of Madinah on the requests of the mushrikin. He ﷺ did not form any committee consisting of robbers and adulterers who would decide upon the fate of the Muslims and Islam in the land.

Another Aspect of the Peace Agreement of Taliban
 This peace deal of Taliban is based on the international law, and this is clear a kufr, and Taliban and the other representatives of Afghans are working together to create a new constitution for the country. Undoubtedly, making new constitution for Afghanistan is “Shirk fil-Hukum”.



Some Confusions regarding the US Policy for Taliban

So, why had the US crusaders attacked Taliban and why have they made peace with them now? They had attacked Taliban because they had taken the name of Islam at that time and there had been people in their ranks who would not accept the international laws of kufr. And today, the US has handed over the power of the entire Afghanistan to the murtadd Taliban militiamen, because they have accepted all the international kufri laws, fulfilling the US objectives.

After the withdrawal of US troops from Afghanistan, the US President Joe Biden said, “We have reached our goal.” The Defense Minister also said this, and the US Secretary of State, Anthony Blinken, also said: “After twenty years, America has achieved its goals in Afghanistan, and now is the time to bring its soldiers back to home.”

So, if the murtadd Taliban militia had accepted these demands of kuffar twenty years ago, they would not have to engage in a long bloody war with them.

Murtadd Stanikzai said:

“If the majority of Afghans are satisfied with the republic, we are ready for it.”

So, the Taliban claim that they are to ready to accept

electoral system too, but today when the journalists demand election from the Taliban militiamen saying that, “If say that you have public support with you, why are you not holding elections?”, they reply: “We don’t want such an election, which will be manipulated from abroad, and the result will be two presidents.” Glory be to Allah! They don’t say that election is kufr and shirk. Rather, they show other reasons: “If it’s a fair and neutral election, and a single leader (from us) is elected, we are ready for it.”

Did the Prophet ﷺ hold elections after Hudaybiyyah treaty?

In short, peace treaty cannot be made compromising the rights of Islam and Muslims, and accepting the conditions of the kuffar. And the articles of the peace treaty must be in accordance with the benefits of Islam and Shari’ah of Allah.

Dear readers!

Taliban’s Doha agreement is full of nullifiers of Islam and articles of kufr. We hope that the above discussion has been useful for us for recognizing the kufr of Taliban in their Doha agreement. So, forget not to share it with others.

Author: Qaqa Ajami